

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

"Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood." PSALMS 7: 14.

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REVERENCE ESSENTIAL TO PEACE OF MANKIND*

STEPHEN L. RICHARDS

OF THE COUNCIL OF THE TWELVE

I STAND in a great presence. Surrounded by the First Presidency and the General Authorities of the Church, confronted by those who are appointed and set apart as administrators of the Lord's work in the stakes and wards and missions of the Church, and in the midst of other Saints of the Lord, it is not surprising that one should feel the weight of the responsibility of attempting to deliver a message which shall be compatible with the Spirit of our Father and acceptable to these men and women. I am always awed in this great building at one of our general conferences. There devolves upon one such a tremendous sense of responsibility as to make one crave, more than under almost any other circumstances, the guidance and the promptings of the Holy Spirit, and I sincerely trust that that which I may say may ring true to my brethren, and with the remarks and the testimonies which have been heretofore given.

Some few years ago, through the courtesy of Brother Smoot, I had the privilege of attending the second plenary session of the great Disarmament Conference which was held in the city of Washington, where representatives of great nations of the earth met to consider plans for the limitation of the armaments and military operations. I remember distinctly that upon that occasion I was deeply impressed with the importance of the great subject to be discussed, and with the dignity of the men who came to represent the various countries. I saw such men as Balfour of England, the great ex-premier, Ex-premier Briand of France, and the notable Kato of Japan, and other dignitaries, standing in

*Address delivered in the Tabernacle, Salt Lake City, Utah, at the fourth session of the General Conference, October 4th, 1924.

that assembly representing and speaking for their peoples; and I was rather overwhelmed with the transcendent importance of these men and the occasion. But I have since thought that as we gather together here in the semi-annual conferences of the Church, such conferences as that which I attended, and which so impressed me, have no more and greater significance and deep meaning to the people of the world than do these assemblies. Those men met to represent the nations. We meet to represent God and His work in the earth. We come together to hear the voice of His prophet and to feel the flow of His Spirit course through our beings, to stimulate us to higher endeavour in His mighty service, and to give us vision of the great work He designed we shall accomplish as His representatives here on the earth.

I am aware that it always seems a highly presumptuous thing to make the statement that here only may be heard the word of God through His living oracles. In a sense it is embarrassing to make that statement, either to ourselves or to the world. We are, however, constrained to make it, because God Himself hath said it, and we do but our duty in proclaiming to the children of men that here with this comparably small people is to be found the word of God, delivered to the people of the world, under the only authority existent upon the earth at this time.

When I contemplate the tremendous responsibility that devolves upon us as a people in the assertion and the statement that we so make, I tremble lest we may not measure up in highest degree to the fulness of the Lord's expectations of us. I say, I stand in a great presence, in the presence of my brethren of the Priesthood. May I not safely conclude, as well, in the presence of my living God? Is it unreasonable to think that after having caused His Church to be established and set up in the world as He has done, that He is "listening in" at these conferences, and that "listening in," He likewise gives inspiration and direction to those who undertake in His name to represent Him and to speak His word to the assembled Saints?

I have long been persuaded that a definite, conscious, genuine reverence for God is essential to the peace and joy of mankind, and I know likewise that no wholesome reverence for the Lord will ever come except there be an understanding and comprehension of Him. It follows, too, that there may never be a full understanding of Him, His personality, His powers, His attributes, unless men live His commandments and do His will. To some, that seems to be a very paradoxical situation, not to be able to understand the Lord without keeping His commandments, and not to be able to keep His commandments unless we understand Him. But it is the true condition under which we must come to a realisation and testimony of His truth, His supremacy, His Fatherhood and His great and wonderful power. I do not believe that in this great country of ours, which has been so lauded during

this conference, there will ever be a satisfactory upholding of the Constitution, a decent conformity to laws and statutes and ordinances unless there be at the basis of all patriotism and loyalty to country, a deep-seated, conscious reverence for the God of the land. It may seem to some of my fellow citizens an almost fanatic view to take that religion is so inseparably associated with the inception of this great government and its existence as to form an integral part of the loyalty and devotion of true citizens of the State; but I assert it nevertheless. I believe America to be a Christian country. I believe the principles which are set forth in her fundamental laws to be derived from, consciously, the Saviour of the world. His precepts, His principles of truth and living, have been set forth by the founders and the fathers in our laws and statutes; and America, in order to continuously and satisfactorily fill her great mission as a mighty nation, must conform to those fundamental laws and principles of truth, in my humble judgment. Reverence for the Lord does not bring forth the class of men and women who to-day assail the fundamental laws of this land. They who are designated as the Reds, the Anarchists, those who are inimical to our established institutions, I venture, could they all be found out and analysed, would not be men who love God and who revere His name and who acknowledge His power and His supremacy in the earth. The loyal citizens in this country, in my humble opinion, are to be found among the God-fearing, God-loving people who still trust Him and honour Him, who recognise His great providence in the inception and growth of this mighty country; and when reverence for God fades and gives way, loyalty, patriotism, devotion to country, will likewise vanish.

And this is the thought that primarily I would like to give to-day: that our country and our Church so command our allegiance and our whole-souled devotion that we have no time, no excess energy to devote to other and extraneous purposes which in any sense might be concluded to be, in the least degree, inimical to the interest of either Church or country. Every Latter-day Saint finds within the Church so many opportunities for the expression of his service, his good will, and his love for his fellows that he need not go beyond the organisations and agencies of the Church to find places where he can expend his time and his energy and his money for the uplift of mankind.

I do not mean to imply that certain co-operative efforts on the part of people engaged in similar lines of endeavour are not desirable. I believe in co-operation for the stimulation of our markets and other economic advantages. I believe in the protection of our trade and in the safeguarding of our institutions by proper kinds of co-operation; but I maintain that a man who divides his allegiance and his energy and his endeavour along many lines will usually fail to accomplish anything very signifi-

cant in any one of them. I believe that the old message which has come to us for years and years past, to confine our endeavour to the spreading of the Gospel, to the teaching of its principles to the people, to the building up of our country, to the sustaining of those great institutions which have been inspired to safeguard liberty, equity and justice in the earth, comprehends about all that any man may give to people, country or church.

I regard it as unfortunate that there should arise in the midst of the people of the country institution after institution claiming the allegiance and devotion and energy of the citizens of our country, and in some measure at least winning them away from the one true objective which, in our case, is the establishment of the Lord's work and the maintenance of principles of righteousness and justice in the world. Any man who bears the Priesthood of God has the power to serve mankind. Indeed, others who do not bear it have a power to serve mankind, but not in the same effective way. They cannot perform the ordinances, the great and helpful things so indispensable to the happiness and joy of men. But they who are endowed with this holy Priesthood, who are so favoured of God as to share a portion of the power by which He Himself rules the world and ministers to man are entitled to go forth in His name and do His work, and that work commands their whole thought, time and energy, their devotion, their love and their loyalty. I am conscious of the fact when I say this, that, engaged as we are in promoting the great work of the Lord, we have numerous secular—if I may use that word—duties to perform. We are engaged in financial endeavour and enterprise. We seek to build up the country in one way and another; but every true Latter-day Saint does all this with an eye single to the glory of God, consecrating, dedicating and devoting all his time, talent and energy to the great purpose of building up the Lord's kingdom. He does that even in the accumulation of his own private means and property, because in his heart there is a disposition to devote that property and, if need be, all that comes into his possession, to the establishment of our Father's work.

My brethren, and my sisters, too, I appeal for your undivided support for the great work which finds itself in prosperous condition as reported by the President of the Church, and by the brethren who have spoken. We have reason to feel encouraged, but our safety and the eternal progress of the work depends upon our continued vigilance, upon our steadfast devotion and upon giving to this work the utmost of talent and thought and study and prayerful consideration. I know that the work will receive that kind of consideration. I have faith and confidence in my brethren. Personally, I am grateful for their association. When I contemplate the fact that my lot is cast with the men in whose midst I now stand, I raise my voice to God in thanksgiving and in

gratitude for that blessed privilege. As I move about among the presidents of stakes and the bishops of wards I ever say to myself: where else could I be thrown into such good company, where I could meet such good, honest, upright, noble men whose contact with my life lifts me up and builds me every time I meet them and go among them? God bless the men who preside in and direct the destinies of the people of the stakes and the wards and the missions; and God let His choice blessings rest upon the man who, under God, directs the destinies of the Church. I pray for him, I uphold him, I sustain him, and I know that God gives His word through him. I testify to this, and I appeal, my brethren and sisters, for your individual support, your devotion, your whole-sonled loyalty to the great institutions of the Church and of our beloved country, in the name of Jesus Christ. Amen.

THE OUTLOOK FOR ZIONISM

PAUL B. CANNON

ZIONISM "is a peaceful movement of an ancient people to revive national life and culture in the lands of its forefathers," so says Israel Cohn in his introduction to the book called "Zionist Work in Palestine." One of the results of the recent World War has been a faster spreading of the propaganda among the Jews to reestablish themselves in the land of ancient Jerusalem. In fact, the taking of Palestine by the Allied powers has been the deciding factor in making it possible for active movement to go on. But leading up to the post war active movement there are the great Jewish traditions and the work of previous Jewish leaders who have been able to focus and help crystalise Jewish sentiment.

The Jews have a continuous and recorded history of more than three thousand years. For the past two thousand, they have been without a land of their own. Through this period they have retained their distinctiveness and clung to their tradition of a reestablishment of Zion in the old Zionland. This hope has been taught by father to son and has been a part of their formal daily prayers. An actual return to Palestine has been a matter of dogmatic belief. Accompanied with this two thousand years, in which there has been a retention of race, but not of nation, has been the persecution and hatred of nearly every nation in which they have lived. The best example of this is in European countries. There, persecution has been open, defiant and active, resulting in the death of many. But down through the generations, they have looked for a freedom from persecution in the gathering of Israel.

A slight deviation in this great hope can be seen in the changing of old customs by reform wings of Judaism. The prayers for the

return to the land of their forefathers and the restoration of the Jewish state were eliminated from their ritual at a conference of Rabbis in Frankfort on the Main in July, 1845. In November, 1869, a Philadelphia conference adopted in its principles that "the Messianic aim of Israel is not the restoration of the old Jewish state under a descendant of David, involving a second separation from the nations of the earth." This was reaffirmed at the conference at Pittsburgh in 1885 in the following declaration: "We consider ourselves no longer a nation, but a religious community; and we therefore expect neither a return to Palestine nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning a Jewish state."

But these were mere declarations, and as can be seen by subsequent events, did not represent all Jewry. During the nineteenth century, the old hope received its first active support. Back in 1818, Mordecai Noah propagated the idea of the necessity of a restoration of the Jews again in Palestine. His plan was a preliminary settlement, which he called "Ararat," on Grand Island in the Niagara River near Buffalo, New York. This idea aroused great interest, but nothing practical was accomplished. In 1850, Warden Cresson, the American consul in Jerusalem, working under the name of Michael C. Boaz Israel, established a Jewish agricultural colony near Jerusalem.

But whatever forces were working either to give up the idea of a Zion or to bring about its realisation, there was nothing of importance until about 1896 when Theodore Herzl published his *Judenstaat* or *Jewish State*. He was the first great leader in the Zionist movement. His native home was Budapest. He studied law there and secured his degree in 1884. Shortly after beginning to practice he became a journalist and playwright. He went to Paris in 1891 as a correspondent, and there, was a witness of the "Dreyfus" affair, which aroused his indignation and made clear his conception of the Jewish situation. Dreyfus was a Jew who, as afterward was shown, was treated very unfairly by the French. The last two months that he was in Paris were spent in writing his *Jewish State*."

Herzl's plan was a separate Jewish state to be established either in Palestine or Argentine. They were to get territorial rights by a charter from European governments. Colonisation was to proceed in organised groups. His plan was a complete and immediate gathering of the Jews under one organisation in one land. His hopes were that they would not only be a free people but that they would be a great people. In preparing the plan, Herzl did not intend that he should lead the movement, but after receiving support by various organisations, he himself became the active head.

The Argentine plan was soon given up and all efforts were put forward to get Palestine. What Herzl wanted was protection,

politically, and then a mass entrance into the Holy Land. A congress was held in 1898 at which a commission was appointed to institute the Jewish Colonial Bank. Herzl's movements met with favour, at first, in all Europe. As a diplomat he found favour with the ministers of the time. But the rich Jews did not give the support he expected. It is said that he would have obtained the charter from the Turkish government but did not have the money. The Russian government was the first to oppose the movement.

On the failure to obtain Palestine, the British offered territory in one of their East African colonies known as Uganda. Herzl intended this to be a temporary settlement of the Jews. He never gave up the idea of the "Jewish State" in Palestine. But Herzl died in 1904, from heart trouble, before he accomplished this.

This leader not only established an organisation, but he gave the Zionist movement dignity and a standing that previously it lacked. At a congress just subsequent to his death, in 1905, this offer of the British government was rejected and they voted to stand by the previous program which was to establish a legally secured and publicly recognised home in Palestine.

(TO BE CONTINUED).

VACANCY IN SEVENTIES COUNCIL FILLED

ELDER REY L. PRATT, President of the Mexican Mission, with headquarters at El Paso, Texas, has been chosen to fill the vacancy in the council of the First Seven Presidents of Seventies, caused by the death of President Seymour B. Young. This action was taken at the regular meeting of the First Presidency with the Council of the Twelve, held Thursday, January 29th.

President Pratt has been a missionary most of his life. He was born October 11th, 1879, at Salt Lake City, the son of Helaman and Emaline Billingsley Pratt. When he was a small boy, he moved with his parents to Mexico, where they located with the Latter-day Saint colonists. In his youth, he learned to speak fluently, and often told of his love for the Mexican people.

Subsequently, the family moved to Manassa, Colorado, from where President Pratt was called, October 24th, 1906, to labour as a missionary in Mexico. He served there as an Elder until September 29, 1907, when he was called to preside over the mission.

Under his guidance, the mission grew until the Mexican revolutionary warfare forced a temporary discontinuance in 1912. Missionaries were not sent into that country again until 1921, when with Andrew Jenson, Assistant Church Historian, President Pratt entered Mexico and reopened the work there.

Since that time, under his direction, the work has thrived until now there are seventy missionaries in the field, with many members in all parts of the country.—*Deseret News*.

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JAMES E. TALMAGE, Editor

THURSDAY, FEBRUARY 19, 1925

EDITORIAL

DESPOILERS OF REPUTATIONS

IN THE old-time drama, whenever the play has reached a climax and it is necessary to relieve the situation with a little humour, this is usually accomplished by having the busy-body old-maid rush in, and in a seemingly never-ending outburst exclaim that such and such has happened and that So-and-so is suspected and that if rumour can be relied upon we may expect Mrs. So-and-so to be associated in the trouble. And so on, with a lengthy yet ridiculous recitation that has no more for its foundation than the vain imaginings of a woman who has nothing to do and is eternally busy at her trade.

For the purposes of the play, such a character has a definite place; for the audience understands that the complications arising from her unceasing jabber will, in the end, be cleared up satisfactorily; that the innocent will be exonerated; and that no one but the gossip will be any the worse because of the tale. Old maids are usually chosen for this role because they fit the part more perfectly, but literature gives us characters of all ages and both sexes who are equally as destructive in their tale-bearing. Sheridan, in his "School for Scandal," has immortalised the base nature of those who indulge in this despicable practice.

A gossip! How distasteful one is, even upon the stage; and yet, the almost universal laughter evoked upon the appearance of one such indicates that there is just enough in the make-up of each member of the human family to give an appreciation of such a character. Unfortunately, however, gossips are not confined to the stage alone. They are met in every-day life; and it is here where they wreak their greatest damage. The sad part is that in actual life the tale is not always tracked to earth and the gossip made the laughing-stock of the audience, as in the play. Tales and complications are not so easily cleared up when once the industrious tongue of scandal has spread its poisonous venom.

In a measured degree, the tendency to gossip is present in each member of the human family. Men, women and children are ever ready to lend a listening ear and thus encourage the spread of a false or vile report. And yet, when directly charged, much like the good lady in the play, each will say: "Why, I am sure no one could accuse *me* of gossiping." Strangely, our glass houses

are too immune, in our own eyes, to see the charged catapult threatening our abode.

In the Church of Jesus Christ, there is no place for the gossip; much less for the fault-finder, the back-biter and the pernicious tale-bearer. Any temptation to indulge in such practices must be suppressed; for how can brothers and sisters live at peace with each other, and expect to receive a full measure of the Spirit of Truth, when their very tongues reek with pollution.

The Apostle Paul clearly indicates the spiritual attitude of back-biters and gossipers, in his epistle to the Romans when he calls them "haters of God, spiteful, proud, boasters, inventors of evil things, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death." In this dispensation the Lord decreed through the Prophet Joseph Smith that "he that lieth and will not repent shall be cast out"—a fitting punishment for those who despoil another's reputation by propagating or assisting to keep in circulation wicked tales and malicious falsehoods.

Gossiping is strictly incompatible with the spirit of the Gospel of Jesus Christ; for the Gospel teaches its adherents to be charitable and long-suffering with the weaknesses and errors of others. The strongest man may fail; and the weakest has virtues worth extolling. Then why spread evil gossip?

"Nay, speak no ill, a kindly word
Can never leave a sting behind;
And oh, to breathe each tale we've heard,
Is far beneath a noble mind.
Full oft a better seed is sown
By choosing thus the kinder plan,
For, if but little good is known,
Still, let us speak the best we can."

G. MARTIN HOPFENBECK.

CONFIRMATION OF JOSEPH SMITH'S TESTIMONY

NEARLY a hundred years ago, Joseph Smith, the latter-day prophet, testified to the world that he had been informed by direct revelation from heaven that the churches of modern Christendom had departed from the true way of the Lord and had only a form of godliness without the power thereof. Like God's prophets in former ages, he was derided and persecuted, and was at length put to death for his persistent testimony of the truth. But the testimony he bore to the world was a true one, of which fact an increasing volume of evidence bears witness. Several prominent sectarian ministers have in recent times, in their sermons and writings, virtually conceded the truth of the

prophet's testimony. The *Christian Century* of September 4, 1924, contains an article entitled "The New Approach to the Bible," which is really a chapter from a new book by Dr. Harry Emerson Fosdick, the opening paragraph of which reads as follows :

"To more ministers than one likes to think, the use of the Bible is a difficult enigma. Some reveal this by avoiding wide areas of the Scripture altogether. All the king's horses and all the king's men could hardly drag them into dealing with certain passages that used to be the glory of our fathers' teaching. Others make their embarrassment clear by their use of texts—no longer treasuries of truth from which they draw the substance of their message, but convenient pegs on which they hang a collection of their own thoughts. Others reveal their discomfort and confusion when they try to discuss Biblical problems, such as miracles. They are ill at ease in handling these Scriptural categories, reminding one of a comment which Longfellow once made on a preacher : 'I could not tell what he was driving at, except that he seemed desirous not to offend the congregation.' And still other preachers cut the Gordian knot by practically surrendering the Bible as the inspiration of their thought and teaching, save as by courtesy they use it in some oblique and cursory fashion to point a moral, or adorn a tale."

It is truly a lamentable condition that so many of those who are commonly regarded as ministers of the Gospel, and upon whose teachings millions of the children of men are depending for instruction concerning the salvation of their immortal souls, either "reveal their discomfort and confusion when they try to discuss Biblical problems," or are "practically surrendering the Bible as the inspiration of their thought and teaching, save as by courtesy they use it in some oblique and cursory fashion to point a moral, or adorn a tale." Yet these conditions are a literal fulfilment of the inspired words of the Apostle Paul, who left the following prophecy on record :

"For the time will come when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears ; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3, 4). Others of the ancient prophets bear a like testimony and in words equally strong.

The Prophet Joseph Smith testified that in answer to his earnest prayer for guidance as to which of the sectarian churches was right and which he should join, God the Father and His Son Jesus Christ appeared to him and answered his question. He told him he must join none of the sects, for they were all wrong ; and the Personage who addressed him said that all their creeds were an abomination in His sight ; and He further said of those who professed them, that "they draw near to me with their lips, but their hearts are far from me ; they teach for doctrines the

commandments of men, having a form of godliness, but they deny the power thereof."

The purpose of the visit of the Father and the Son was not merely to inform the boy prophet of the universal apostasy that prevailed, but also to convey the joyful tidings that the true Church of Christ was to be again established on the earth, with the principles and ordinances in their purity that had been changed and corrupted, and with the Divine authority, gifts and blessings that had not been on the earth for many hundreds of years. Pursuant to the Divine plan as announced, the Church of Jesus Christ of Latter-day Saints was organized by authority from God on the 6th day of April, 1830, and it has since that time sent more than seventy thousand missionaries into the world to proclaim the glorious truths of the restored Gospel to the nations of the earth. Its missionaries have for more than ninety years been bearing witness of the conditions that Dr. Fosdick and other leading sectarian ministers now declare to exist.

The frank admission that the great majority of the ministers of modern Christendom, with all their ability and training, are unable to understand the revealed word of God, and are under the necessity of "practically surrendering the Bible as the inspiration of their thought and teachings," furnishes additional confirmation of the truth of the testimony of the latter-day prophet and of the Church he was instrumental in the hands of the Lord in establishing.—Editorial in *Liahona*.

THE BEING OF GOD

ELDER GEORGE T. HARRISON (Birmingham Conference)

WHILE DISTRIBUTING tracts, I have encountered a number of people who claim to be atheists, disbelieving or denying the existence of a God. These people appear to be of more than average intelligence; and yet they cannot believe in a God, at least the God of the so-called Christian world.

On the other hand, we have in Christendom approximately 375,000,000 people, claiming to believe in a God; but who in the most part deny the existence of such a Being in the next utterance when they say that God is without body, parts or passions. How can a thing be without parts? Even the air we breathe, the water we drink, the gas we burn, the blade of grass and the drop of dew, have parts. Is it not an impossibility for a thing to exist without parts?

Some will say I am making a comparison to material things. Perhaps so, but in that comparison let us study what is recorded in the Bible, which the Christian world accepts as the word of God. That book emphatically teaches that God has a body, parts

and passions. These facts are found in the first chapter (Gen. 1: 26-28); and throughout its entirety.

Wherein is the distinguishing difference between an atheist who does not believe in a God, and a so-called Christian who believes in a God that cannot and does not exist? The only particular difference is that one has not found the universal governing power of God, whilst the other ascribes such a power to a God that is not.

The atheist is not to blame altogether. In fact, he is to be commended, in a way. Perhaps from childhood he has been taught that God is without body, parts and passions. His intelligence makes known that such a thing is an impossibility, and inasmuch as he has not found the true and living God, and until such time as he does find the true and living God, he will continue to be classed as a disbeliever and an atheist.

God has revealed Himself to man. We, as Latter-day Saints, know who and what God is; and that the Godhead consists of three separate and distinct Personages: God the Eternal Father, His Son, Jesus Christ, and the Holy Ghost—individuals, physically distinct from each other.

God bless the atheists and the people of the world that they may also learn these truths!

TOBACCO CONDEMNS ITSELF

WILL H. BROWN, Oakland, California

ONE PROMINENT manufacturer of tobacco, in a pamphlet enclosed in every tin of his product, condemns three other brands, saying that one touches the nerves, another the heart, and the third the digestive organs. The *Tobacco Record* condemns this practice, and truly says: "No kind of opposition is as dangerous to the tobacco industry as that within its own camp."

If each tobacco manufacturer should tell the truth about the product of all the others, the beginning of the end of tobacco would be here. But occasionally we find a tobacco organ that dares to publish the truth, even though in opposition to other organs of the trade. For instance, the *Irish Tobacco Trade Journal*, of Dublin, Ireland, has an editor with such courage. The trade organs in general have had much to say during the past year in regard to tobacco being a good disinfectant, elaborately quoting one or two supposed physicians, whose names or reputations the general public knows nothing about.

Now comes the *Irish Tobacco Trade Journal* with the truth about it—for it would certainly have no desire to injure its own business to the extent of quoting falsehoods unfavourable to the tobacco business. Referring to impregnated tests of bacterial

emulsions placed in a small glass box to determine the disinfective action of tobacco smoke upon the human system, the *Journal* says:

"Unfortunately the disinfectant action is *less powerful in the smoker's mouth than in the test tube*. Signor Putoni's experiments in this direction led him to conclude that *at most* there is a *comparatively mild* germicidal effect produced after one has smoked a *very large amount* of tobacco. Moreover, this applies *only* to the *less resistant* germs." In other words, most of the tobacco organs have been giving their readers a lot of hot air about the pretended effects of smoking for the prevention of disease.

TABERNACLE ORGAN IS IN CLASS OF ITS OWN

"THE ACOUSTIC properties of the Tabernacle, the tone quality of its organ, and the type of musicians who play the instrument, make a combination that places the Tabernacle organ music in a class of its own, far superior to organ music played in any other auditorium in the world," declared Mr. John T. Austin of Hartford, Connecticut, President of the Austin Organ Company, who payed a visit to Salt Lake recently.

"The Tabernacle organ is one of the best and largest organs in the world, and will be surpassed only by the instrument to be installed in the City Memorial auditorium, Philadelphia, in 1926, which will be the largest in the world. It is outstanding in the world of organ music because of its own quality and its position in the Tabernacle," he continued.

Mr. Austin supervised and designed the recent enlargement of the Tabernacle organ, and pointed out that twenty-five per cent of the total number of pipes in the instrument are the original pipes placed in the organ when it was first built. The large 32 foot wooden pipes in the front position of the organ are capable of the most profound bass tones, although they are not now in use, he remarked.

Mr. Austin said that appreciation of organ music has been multiplied many times in the past years. He declared the world is facing the beginning of a new era in organ music as is evidenced by the use of the instrument in theatres, schools, auditoriums, as well as in churches.—*Deseret News*.

EVERY MAN builds his own world, makes his own atmosphere. He can fill it with difficulties, fears, doubts, and despair and gloom, so that the whole life will be influenced to gloom and disaster; or he can keep the atmosphere clear, transparent and sweet by dispelling every gloomy, envious, malicious thought.—
MARDEN.

FROM THE MISSION FIELD

Priesthood Union Meeting—A Priesthood union meeting was held at Nottingham on the 31st ult., under the direction of President Carl E. Pettersson. Elder Lawrence W. Bramwell gave a talk on "What is meant by Life Eternal." President Pettersson gave timely instructions.

Baptismal Service—A baptismal service was held at Handsworth (Birmingham Conference) on the 7th inst. Three candidates were baptised by Elder Thomas S. Griffiths and confirmed by President Joseph E. Tillotson and Elders Alvah N. Stout and Joseph L. Muirbrook.

Releases—The following missionaries have been honourably released from their labours in the British Mission:

John Walsh, the London Conference, and President of the Liverpool Conference.

John E. Wahlquist, the Nottingham and the London Conference and President of the Bristol and the Leeds Conference.

Departures—Elder John E. Wahlquist, honourably released from his labours as President of the Leeds Conference, sailed for his home Friday, the 13th inst., per s.s. *Montcalm*. Accompanying Elder Wahlquist were Elders Chester A. Engstrom and Harold S. Ballard of the South African Mission and Elders William D. Schult and Henry Mueller of the Swiss and German Mission.

Priesthood Meeting—The regular monthly Priesthood meeting of the Birmingham Conference convened at Handsworth on the 7th inst. Reports from the various branches indicated progress and an optimistic spirit prevailing throughout the conference. President Tillotson pointed out the necessity of tithe-paying and urged all members to put forth greater efforts in this direction. He commented upon the success attending the distribution of the Book of Mormon.

Meetings of Traveling Elders—The traveling Elders of the Manchester Conference met in Priesthood meeting at Manchester on the 31st ult., with President Ronald D. McGregor presiding. The advisability of holding a monthly union meeting of the Sunday Schools was discussed. Elder A. Don Batty gave a talk on "The Reformation."

A Priesthood meeting of the traveling Elders of the Scottish Conference convened at Glasgow on the 7th inst., with President Wallace R. Budge presiding. Elder La Moin H. Wiser gave a talk on the value of systematic study, and Elder J. Earl Stuart discussed the subject "How to Keep Spiritually Fit." All the Elders

reported that success was attending their efforts to spread the Gospel. Work for the ensuing month was outlined, and many valuable instructions were given by President Budge.

The regular monthly meeting of the traveling Elders of the Birmingham Conference convened at Handsworth on the 7th inst. Brief reports from each field of labour were given, after which a talk on the "Practical Aspects of Speech Making" was given by Elder George T. Harrison. President Tillotson gave instructions regarding the necessity of economy in the mission-field, and urged the Elders to put forth greater effort in distributing tracts and in placing the Book of Mormon before the people.

Socials—A Sunday School social was held at York (Hull Conference) on the 29th ult. An interesting program was rendered, after which refreshments were served. There were in attendance Elders William G. Jackson and Ellis A. Hipwell.

The Leicester Branch (Nottingham Conference) gave a musical service Sunday evening, the 1st inst. Several anthems were rendered by the choir. A large attendance of members and friends enjoyed the program.

Following the monthly Priesthood meeting of the Elders of the Manchester Conference, a delightful social was given by the Manchester Branch. The program was well rendered and was enjoyed by all in attendance.

Saturday, the 31st ult., the Pudsey Branch (Leeds Conference) held a successful concert and social. A delightful program was rendered, consisting of a sketch, given by the Leeds Branch Dramatic Club, and several songs and recitations, rendered by members and friends of the branch. After the program, games were played and refreshments were served.

In honour of the twenty-first birthday anniversary of Superintendent Stanley James, the Liverpool Branch Mutual Improvement Association tendered a special program on Wednesday the 4th inst. As a token of remembrance, Brother James was presented with a combination Book of Mormon, Doctrine and Covenants and Pearl of Great Price.

A successful Mutual Improvement Association social was held at Belfast on the 4th inst. A program was rendered and many enjoyable games were played. There was a large attendance of members and friends. President Russell C. Capener and Elders Ernest C. Moore, Robert Souter and George A. Baker were present.

On Wednesday evening, the 4th inst., the Aberdeen Branch (Scottish Conference) gave a social in honour of Elder Jesse W. Thomson who has been transferred to the Glasgow Branch. A program was rendered and games were played. As a token of appreciation and remembrance, Elder Thomson was presented with a linen table cloth.

POLONIUS' ADVICE TO LAERTES

AND these few precepts in thy memory
 See thou character. Give thy thoughts no tongue,
 Nor any unproportion'd thought his act.
 Be thou familiar, but by no means vulgar.
 Those friends thou hast, and their adoption tried,
 Grapple them to thy soul with hoops of steel ;
 But do not dull thy palm with entertainment
 Of each new-hatch'd, unfledged comrade. Beware
 Of entrance to a quarrel, but being in,
 Bear't that the opposed may beware of thee.
 Give every man thy ear, but few thy voice ;
 Take each man's censure, but reserve thy judgment.
 Costly thy habit as thy purse can buy,
 But not express'd in fancy ; rich, not gaudy ;
 For the apparel oft proclaims the man,
 And they in France of the best rank and station
 Are of a most select and generous chief in that.
 Neither a borrower nor a lender be ;
 For loan oft loses both itself and friend,
 And borrowing dulls the edge of husbandry.
 This above all: to thine own self be true,
 And it must follow, as the night the day,
 Thou canst not then be false to any man.
 Farewell : my blessing season this in thee !

—SHAKESPEARE.

DEATH

HILL—John Hill, a faithful member of the Burnley Branch (Liverpool Conference) passed away, after an extended illness, on January 8th, 1925. Deceased was born in Homer, Shropshire, on February 14th, 1872. Nine years later, in the month of April, he became a member of the Church. Brother Hill emigrated to Utah, several years ago, but returned to England, due to illness in his family. Funeral services were held in the Burnley Branch hall. The speakers were Elders Adrian V. Toolson and Grant W. Pett and Brother Hodson Holgate. Elder Pett dedicated the grave.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN